241 field. Individuals have cut extensive fields to support their
*179 competition for the office of Amerindian captain. The impact of these
654 recent departures marked by the increased escape of energy from the
(622) local forest ecosystem as well as the deterioration of the exposed soil through laterialization at some point will impose limiting factors on the agricultural development of the area.

222 The forest flora which is gathered for food and other uses is to
824 some extent defined by individual knowledge. The identification as
262 well as the preparation are knowledge held by a limited number of
(463) people. For some fruits, nuts, and roots no commonly known name exists in the Carib language. This follows from the nature of the food quest. An individual is constantly searching out these vegetable foods during the course of his daily activities. Consequently, the list of forest flora foods must remain partial. Those recorded by Gillin and additions made by 1970-71 field work are presented in Table 2.

Faunal Resources

22 The faunal resources from the forest are recorded in Table 3.
262 Those reported by Gillin are presented first, then the current additions. As the 1970-71 list was collected in the air strip vicinity, the additions reflect a more careful scouring of the available foods as a result of a heavier concentration of population in one location. On an individual basis, taboos against eating monkey and tiger (Gillin 1936:10) have been abandoned. Also, this list cannot encompass the many sporadic and minute sources. A person

[TEXT CONTINUED ON PAGE 16]

*177 175 361 438 [484] or 37.7 percent of the total population frequently sold provisions at the trade store. This segment of the population also participated in the ancillary regional exchange networks provided by the missionaries and the Amerindian Captain. The remaining 28.4 percent of the population, the 143 individuals in the more remote settlements, made more infrequent trips to the trade store at In Time. Either through informal trade among Caribs themselves or the centralized channels created by the trade store, mining activities involved the entire local population in a common network of regional exchanges. In turn, this network was changed by the abandonment of In Time.

Regional Exchanges Centralized at Baramita Air Strip

*177 175 464 511 The cessation of mining activities late in 1969 again altered the subsistence patterns of the local Carib population. That segment of the population dependent on employment at the mine and maintaining no farms was faced with a subsistence crisis. The opportunities for the remainder of the population to sell provisions was greatly reduced.

*177 175 464 657 During the spring and summer of 1970, the Government began introducing programs and services to sustain this population. The new governmental offices have already been detailed (see Figure 3). The resources conveyed to the population through these new channels remain to be discussed. As data are available only for the first year of these new programs at Baramita Air Strip, this must remain a preliminary report.

*177 182 [463] The first year at the Air Strip was one of general parsimony. Job specialization among the Caribs was almost eliminated and everyone returned to rain forest subsistence.

*177 438 241 [463] In the same manner, there is no basis for the differentiation of individuals in the Carib population on any sustained basis. Instead, the utility of external as well as local resources has remained in the immediacy of their availability to the local Carib population.

*177 438 Throughout the changes in the regional networks of exchange involving the Upper Barama River Carib population, some economic dimensions have remained unchanged. The nature of material property and its personal ownership are as Gillin describes them. A man owns his clothes, farm, house, hunting and fishing equipment and other tools, and the game he catches. A woman owns her clothes and tools for working on the farm and in the house. Nowadays, many commercial goods are among the property owned by men and women, and cash income has been used to obtain them. Although men's activities have changed to include employment and other market endeavors, women have remained in their domestic domain. Even though some Carib men have been separated from a subsistence relationship to the rain forest, they have not been separated from the household context which provides a male-female partnership for returning to and maintaining a subsistence in the bush. This continuity is apparent in the organization among the Upper Barama River Caribs to exploit the different resource situations.

177 421

*177 462

*177 43 sold between clearings, and although not conducted through trade store channels, prices are those in use at the trade store. Rates of exchange for food and craft items not carried in the trade store tend to be much more variable. Also, food payments for labor services tend to vary. When money is used, the rate is usually identical with payments made for government employment. The extent of these local [621] transactions is not great. Yet they, along with the absence of general reciprocity, demonstrate the tendency for households in different clearings to be closed with regard to sharing resources. Obviously, there now exists differential access to money or local *177 463 resources on a situational basis. This contrasts to the lack of economic specialization among the population prior to the introduction of the gold mining companies and the more sustained difference among miners and nonminers during the existence of gold enterprises.

*177 476 464 During 1970-71, exchanges for short term labor involved both groups and individuals. The kaiyap or group work day is a recent innovation among the Upper Barama River Caribs. It has only occurred at the Air Strip and has been exclusively attended by Air Strip residents. During the year of field work, few men were sufficiently comfortable with the resources they commanded to exchange days of work with others. Consequently, the kaiyap has taken a special form. Four kaiyaps were held by three men, including the Captain. For each, a group of about twenty men worked during the morning to clear [203] a field. They were served cassiri in the field, and after work, they had a meal at the house of the man sponsoring the kaiyap. Then, the remainder of the cassiri was consumed in a convivial atmosphere